

CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY.

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"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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to accommodate Scripture to it. By their being thus predetermined, all farther light is precluded; passages of Scripture are strained, and tortured, and darkened by unnatural comments, because men search the Scripture not to find out the sense of that, but to make it speak their own sense. But, on the contrary, if their minds are free and disengaged, and they have no concern but for truth, the rule of Scripture is so plain in all essential points, that they can hardly, with an ordinary degree of judgment, mistake it. In the natural course of things, such an honest, ingenuous temper, divested of all prejudice, all attachment to favorite opinions, will lead to the knowledge of every necessary truth, and secure from dangerous and hurtful errors. It is, indeed, the surest ground work and foundation of proficiency in divine knowledge, without which the greatest abilities will serve to confound and puzzle a man the more, as they furnish a thousand little evasions, and help him to give plausible colours to falsehood, and consequently will carry him so much the farther from the end proposed.

Secondly, in all our searches into Scripture, let us keep this rule constantly in view, that revelation is founded on reason, and natural religion, and, therefore, that none of the peculiar doctrine of revealed religion can subvert that, or contradict any of its principles. The religion of nature is eternal, immutable truth, of certain and indisputable authority, and, consequently, cannot be superseded, or, in the least, altered by external revelation. And if men had always thought this, they would never have entertained opinions, upon a pretended Scripture warrant, dishonourable to God, and destructive of the very first principles of morality. They would never, for instance, have looked on any thing as the revealed truth of God, which is inconsistent with his unity, the fundamental article of all religion; never have magnified faith above virtue, or made true piety consist in outward formality, in an idle, useless superstition, nay, in a violent, injurious zeal, that tramples upon the obligations of justice and charity. They would never, from a few obscure passages rigorously interpreted, nay, from the mere sound of words, have conceived of the Deity as severe and implacable, slow to be appeased, but easy to be affronted; or as an arbitrary sovereign, whose will is his only law, and who, without any regard to their several qualifications, has absolutely determined the happiness of a few of his creatures, and consigned over all the rest, vastly

the greater number, to irremediable and endless misery.

Had men, I say, formed just notions of natural religion, and considered all its principles as of invariable and necessary truth, they could never have imagined Scripture to contain such sentiments as these, which are evidently repugnant to reason, and, especially, to what the light of nature teaches concerning the unlimited goodness of the great Creator, which is so visible in the frame of the universe, and the general course of providence. Such injudicious interpreters of Scripture little consider how much they reproach revelation itself by fathoming those absurd doctrines upon it, as well as abuse their own understandings. For the religion of nature cannot but be true; what then is the consequence of making any particular revelation oppose and undermine it, but that that revelation is necessarily false?

Thirdly, in interpreting Scripture, always regard the general scope and design of it. Let those who have leisure read whole books at once, or at least, to the end of proper periods, that they may have an entire and connected view of the things contained in them. For it must give us but confused ideas to break off in the midst of a narration, or jumbling together parts of different facts, so likewise to read only select portions out of Epistles, and those, perhaps, injudiciously chosen, when there is one design pursued in the whole, and a continued reference throughout. Be careful, likewise, to attend to the connexion of the writer, and the thread of his reasoning. For, in all writings, independent passages may be urged to serve all manner of purposes, by which means the gravest and most judicious authors may be forced to talk ludicrously, and inconsistently, and the best and most useful books, which are written with the strictest regard to virtue, may be made to countenance vice and impiety.

And, indeed, it has happened, that the holy Scriptures, of all other books, have been most grossly perverted and abused this way. Common writings have, in the main, and unless in the heat of controversy, been treated with fairness and candour enough; but the writings of the Old and New Testament, by picking out of them little scraps, and separate portions, which cannot be understood but by attending to their connexion, nor urged as proofs of any thing, in opposition to the general view of the revelation, without rendering it perfectly unintelligible and useless, the sacred writings, I say, by being thus mangled and torn to pie-

MISCELLANEOUS.

ON READING THE SCRIPTURES.

The author of the following fine reflections and advice concerning the reading of the Scriptures, was Rev. James Forster, an English Clergyman, who was in the prime of his life, and usefulness, about one hundred years ago. It would be well, if many people in this age of light and inquiry, gave heed to the sentiments of this man, as here expressed.

"But I must content myself with just mentioning these things, that I may proceed to what I chiefly designed, and judge to be the most useful part of a discourse on this subject; namely, to lay down some rules for the profitable reading of the Scriptures. By not observing these rules men have lost all the advantages of this study; and, besides, from hence have arisen all those inconveniences, which have been represented as the natural consequence of allowing the use of them to the common people, and urged as arguments against it.

The first thing that I would recommend is, that we come to the search with honest and unprejudiced minds. In order to the finding out truth in the great points that relate to moral practice, an acute understanding is not so necessary as a sincere upright heart; and even the plainness of the rule itself does not contribute more towards it, than integrity and impartiality in those who are to be guided by it. Prejudice will pervert and darken the plainest rule; and, therefore, if men apply to the study of the Scriptures with minds prepossessed in favor of any particular scheme; if they take it for granted, before they have examined, that this is the religion of the Bible; all they have to do is, in the best manner they can,

ces, have been represented as teaching the most absurd, nay, indeed, very impious and immoral doctrines. The building of doctrines, therefore, upon single texts may lead us into great and dangerous mistakes.

To the directions above mentioned about observing the general design of Scripture, and the connexion of particular passages, which is necessary in interpreting all writings whatever, let me add, that it is proper for us to make some allowances for the difference of languages, and the peculiar phrases and idioms used by the people, for whom the Scriptures were originally and more immediately designed. I shall explain this a little by the words *for ever* and *everlasting*, which are far from having the same force, in the sacred writings, as they generally have in our own language. For it is certain, that they do not always signify a strict and absolute eternity, but very frequently a limited duration, and the sense of them is, in a great measure, to be determined by the subjects to which they are applied. Thus every one allows, that when we read of "everlasting mountains;" Hab. iii. 6. the word means very differently from what it does when God is said to be everlasting. Again, when it is said of Christ, that "he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end;" Luke i. 33. we are to understand no more by it, than that he shall reign to the end of the world; for then, we are expressly informed by St. Paul, "he shall deliver up the kingdom to God, even the Father, that God may be all in all." 1 Cor. xv. 24, 28. In like manner, when we are told that Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire;" Jude v. 7. nothing more is meant, than a fire that made a full end of them, and was not extinguished till those cities, with their inhabitants, were utterly consumed. In these passages, and in some others, which seldom regard things of real importance, we must allow for the change of languages, and different use of words; and the common people will, without much difficulty, fall into the true interpretation of all passages of this kind, if they follow but the natural and easy method of comparing one part of Scripture with another.

Fourthly, another rule of great importance is, to explain dark, figurative passages, parables, metaphors, allegories, by such as are plain, and their sense incontestable. Those parts of Scripture which are expressed in the clearest and most simple manner, give a complete and rational account of the perfections and providence of God, and a noble scheme of morality; and explaining dark passages in a book, which, it is generally believed, can contain no contradictions and inconsistencies, by such as are plain and indisputable, must be allowed to be the most natural method of interpreting it. And if the common people take care to follow

this method; and make any use of their reason, they cannot be misled by the peculiar style and phrase of Scripture, into unworthy conceptions of God, or mistake the general nature of true religion. Whereas, if they strain figures to their utmost height, and put parables and metaphors upon the rack, they may, indeed, extort strange senses from them, and draw the most wild and extravagant conclusions.

In figurative ways of speaking there is one grand point intended, which is, generally, obvious to a fair inquirer. If he goes beyond this, and argues strictly and rigorously from every circumstance, what may he not deduce from Scripture this way? Thus when the conversion and sanctification of a sinner is styled the regeneration, and the new creature, the general design of these expressions is only this, that he entered upon a new kind of life, has thoroughly changed his principles and method of acting, and is, indeed, in the temper of his mind, and prevailing dispositions, quite another creature, from what he was before.—But is it not most unaccountable, that any should strain this metaphor so prodigiously, as to make mankind mere machines, who can do no more towards their reformation from sin to virtue, than a dead body towards restoring itself to life, or a creature towards giving itself being;—and, thereby, render all the exhortations and commands of the Gospel to repent, and turn from our evil ways, impertinent and trifling?

The folly of this forced and unnatural method of interpreting is clearly seen in other instances, and universally allowed, for when it is said, that "the day of the Lord so cometh as a thief in the night," 1 Thess. v. 2, whoever imagined, upon the bare force of the metaphor, that it will be attended with injustice and violence? And the true reason why men think justly on the one, and not on the other is, that in the one case they proceeded impartially, and, being under no bias, took the natural and most obvious sense of scripture; whereas, in the other, their judgment is already determined in favour of some party scheme, which they take all opportunities and all advantages to support.

Fifthly, I would advise those who want leisure, opportunity, and, perhaps, capacity for critical enquiries, to read chiefly the plain parts of Scripture; those especially, which describe the perfections and providence of God, or contain practical instructions, and gospel motives and encouragements to virtue, and to trouble themselves but little about doubtful passages, that are only incidental, and have no immediate connexion with the grand design of the revelation. For if christianity be rightly understood in its practical doctrines, and as it is a moral rule, which, without doubt, must be the chief intention of any revelation; other obscurities, about ancient customs, manners,

sects, philosophy, nay, about any points merely speculative, signify just nothing. For as God would never have given a revelation, if the errors of the world had not been of a practical nature, but consisted only in absurd theories, so differences about such things may always continue, nay, the bulk of the world may know but little about them, and yet all the ends and uses of the christian revelation, as a standing rule, be completely answered. Those who have time, and proper abilities, may commendably employ their thoughts about these lesser matters; but others, who have neither a genius, nor opportunities for speculation, act wisely in not meddling with it, but confining themselves to more important and essential points.

In the last place, as the great end of revelation must be to promote the practice of virtue, we learn from hence a sure rule, by which to judge of the importance of the several doctrines of it. We should lay no stress upon any, but as it tends to promote a holy life, and upon all, just in proportion to their tendency to this great and desirable end. And, upon this foot, what will become of most of the controversies, that have been so furiously agitated in the Christian world, in which the best part of religion is not at all concerned? Learn then to employ your chief zeal about the "weightier matters of the law, doing justly, loving mercy, and walking humbly with God," Micah. vi. 8, and be but little solicitous about speculative opinions, and matters of doubtful disputation.—

THE INFALLIBLE ELIXIR.

Esculapius, being one day (as curiosity led him a rambling) in danger of being benighted, made the best of his way to a house he saw at some distance, where he was hospitably received by the master of it. Cremes, for that was the master's name, though but a young man, was infirm and sickly. Of several dishes served up to supper, Cremes observed that his guest ate of but one, and that the most simple, nor could all his entreaties prevail on him to do otherwise. He was notwithstanding, highly delighted with Esculapius' conversation, in which he observed a cheerfulness and knowledge superior to any thing he had hitherto met with. The next morning Esculapius took his leave, but not until he had engaged his good-natured host to pay him a visit at a small villa, a few miles from thence, where he informed him of his dwelling. Cremes came accordingly, and was most kindly received; but how great was his amazement, when supper was served up, to see naught but milk, honey, and a few roots, dressed in the plainest but neatest manner to which hunger, cheerfulness, and good sense, were the only sauces. Esculapius seemed to eat with pleasure, while Cremes scarce tasted of them; on which a repast was ordered more suitable to our guest's taste. Immediately

here succeeded a banquet, composed of the most artful dishes that luxury could invent, with great plenty and variety of the richest and most intoxicating wines. Those too were accompanied by damsels of bewitching beauty. It was now Cremes gave loose to his appetite, and every thing he tasted raised ecstacies beyond what he had ever known.—During the repast, the damsels sung and danced to entertain them; their charms enchanted the enraptured guest, already flushed with what he had drunk; his senses were lost in extatic confusion. Every thing around him seemed Elysium, and he was on the point of indulging the most boundless freedom, when, on a sudden, their beauty, which was but a vizard, fell off, and discovered forms the most hideous and forbidding imaginable. Lust, revenge, folly, murder, misery, poverty and despair, now appeared in the most odious shapes, and the place instantly became a most dire scene of wretchedness and confusio.—How often did Cremes wish himself far distant from such diabolical company! and he now dreaded the fatal consequence which threatened him. His blood ran chill at his heart; his knees smote each other with fear; and joy and rapture were converted to amazement and horror! When Esculapius perceived it had made sufficient impression on his guest, he thus addressed him; “Know, Cremes, it is Esculapius who has thus entertained you, and what you have here beheld is a true image of the deceitfulness and misery inseparable from luxury and intemperance. Would you be happy, be temperate. Temperance is the parent of health, virtue, wisdom, plenty, and every thing that can make you happy in this or the world to come. It is indeed the true luxury of life; for without it, life cannot be enjoyed.” This said, he disappeared, and left Cremes (instead of an elegant apartment) in an open plain, full of ideas quite different from those he had brought with him. On his return home from the most luxurious, he became one of the most temperate men, by which wise method he soon regained his health. Frugality produced riches, and from an infirm and crazy constitution and almost ruined estate, by virtue of this infallible elixir, he became one of the happiest men breathing, and lived to a healthy old age revered as an oracle of wisdom throughout all Greece.

LONG LIFE.

He who knows not what it is to labour, knows not what it is to enjoy. The felicity of human life depends on the regular prosecution of some laudable purpose or object, which keeps awake and enlivens all our powers. Our happiness consists in the pursuit, much more than in the attainment, of any temporal good. Rest is agreeable; but it is only from preceding labors that rest acquires its true relish. When the mind is suffered to remain in continued inaction all

its powers decay. It soon languishes and sickens; and the pleasures which it proposed to obtain from rest, become tedious and insipid.—To this, let that miserable set of men bear witness, who after spending a great part of their life in active industry, have retired to what they fancied was to be a pleasing enjoyment of themselves, in wealthy inactivity and profound repose, where they expected to find an Elysium, they have found nothing but a dreary and comfortless waste. Their days have dragged on with uniform languor; with the melancholy remembrance, often returning of the cheerful hours they passed, when they were engaged in the honest business and labors of the world.

To enjoy life, and see many days, is the universal wish; and as the wish is prompted by nature, it cannot be in itself unlawful. At the same time, several circumstances concur to temper the eagerness of this wish; and to show us that it should always be formed under due submission to the wise judgment of Heaven. Who among us can tell whether, in wishing for the continuance of many years on earth we may only be wishing for a prolongation of distress and misery? You might live, my friends, till you had undergone lingering rounds of severe pain, from which death would have proved a seasonable deliverance. You might live till your breasts were pierced with many a wound from public calamities or private sorrow. You might live till you beheld the death of all whom you had loved; till you survived all those who love you; till you were left as desolate strangers on earth, in the midst of a new race, who neither knew you nor cared for you, but who wished you off the stage. Of a nature so ambiguous are all the prospects which life sets before us, that in every wish we form relating to them much reason we have to be satisfied that our times are in the hands of God, rather than our own.

MORAL.

How unwise it is to suffer our happiness to be the sport of every selfish, capricious, or unfeeling mind. And this is always the case, when we attach undue weight to human opinions. The heart that is rendered miserable because an acquaintance does not to-day meet it with all the cordiality of yesterday, is to be pitied. For, in this world, where selfishness and whim govern the many, and where ill health, anxiety, affliction and other causes, are so apt to affect the external appearance of the few, such occasions of disquietude must frequently occur. It is wise, then, to feel, as far as possible, that our dependance for happiness is supremely on God, who changeth not; to seek his approbation as our first object; to be thankful for earthly friends; to strive to deserve them; and to labor after that equitable frame of affection towards

all men which shall not be entirely governed by self-love, or the degree of affection with which ours is reciprocated.

This is the love of a noble mind—the love of a christian.

A CALF PREFERRED TO A LORD.

A great lord and a gentleman walking together, there came a boy by leading a calf with both his hands. Says the lord to the gentleman, “you shall see me make this boy let go his calf.” With that he came towards him, thinking that the boy would pull off his hat, but the boy took no notice of him. The lord seeing that, “sirrah,” says he, “do you not know me, that you use no reverence?” “Yes,” replied the boy, “if your lordship will hold my calf, I will pull off my hat.”

WHO'S AFRAID.—A sailor coming across Blockheath one evening, was stopped by a footpad who demanded his money, when a scuffle ensued, the tar took the robber, and bore away with his prize to a Justice of the peace at Woolwich. When the magistrate came to examine into the assault, he told the sailor he must take his oath that the robber had put him in bodily fear, otherwise he could not commit him. The sailor looking steadfastly at the justice, answered, “He! put me in bodily fear! no, nor any that ever lived; therefore, if that is the case, you may let him go, for I'll not swear to such a lie.”

LOVE AND PRUDENCE.

A young gentleman who was desirous of entering the holy state of matrimony, and who had turned his attention to the ‘gilded’ beauties of the day—selected at length, for his particular address, a lady who was reputed rich, as well in the ‘matter of lucre,’ as in personal and mental accomplishments. He felt the charms of his fair one stealing over his senses, and casting a ‘witching spell’ upon all his faculties. But, like a discreet young man, before he was *too far gone*, he wanted to make assurance doubly sure—and to leave no ‘loop whereon to hang a doubt’ touching the *worldly possessions* of his beloved. Fame, it is true, had spoken her wealthy, but Fame had a cruel fashion of exaggerating in these matters. In a word, if the truth must be told, our lover was not so madly in love, but he was able to preserve some ‘method’ in it. And before the glorious passion reached its crisis, he had the singular prudence to *examine the records*, and so obtain an exact knowledge of the wealth of his charmer! How happy was he to find that her estate was clear; and for once even more valuable than rumour had proclaimed it.

Flying, then, on the wing of love to the dwelling of his fair one—in good set phrase, he declared his affection for her—made a tender of his heart and hand—and besought her to smile upon his passion, and make him

happy. But the flattering tale of Hope was not to be realized. The star of our lover's happy fortune had, alas! not yet cast its silver light above the horizon. By some means, it happened, that the young lady had been apprized of the extent of her lover's curiosity—and in the midst of his discant upon flames, and darts, and cupids—she very composedly drew from her reticule a small piece of money and approaching him made this reply:—“Although I may not profit by your very favourable sentiments towards me—still, I cannot think of your being a loser on my account. As you have been at the expense of a ‘search’ I must insist upon being allowed to replace the amount so expended!—So saying, she put an eighteen penny piece in her lover's hand, and he went his way.

THE SAILOR'S FUNERAL.

The following is extracted from the manuscript Journal of a sailor, who served on board his Majesty's frigate *Crescent*, but died lately at Ravenna:—

“We had cruised for days off Cape Formosa, and death began his ravages. A sickly languor prevailed among our men—their usual lightness of heart and vivacity seemed to have fled them, they sat in groups on the forecastle smoking in silence, listening to the narrative of death on board of other vessels, which had been on the same station. We endeavoured to divert their melancholy by different amusements, but it would not do; the number of our sick list was increasing, and the low muttered inquiries after the dying, were also accompanied by an involuntary shudder. We committed, in one night, two to the waves; but as they had been ill ever since we left Ascension, we paid not so much attention. The gun-room had always been healthy, but on the Sabbath morning (it was our first Sabbath on the coast of Africa) poor Bury complained of headache and dizziness—his fair face had already turned sallow; and when he expressed his determination of retiring to his hammock, there was a settled gloom on every countenance. I remember, as the event of yesterday, when he came on board at Portsmouth. He had just completed his eighteenth year: his heart was light, his hopes were high; and when he stepped on the quarter deck in his uniform, I am sure there was not a finer fellow in all his Majesty's service. How affectionately his aged father bade him farewell—the tears stood in the old man's eyes, as he said, ‘James, I know that you will not forget your duty to man, forget not your duty to God.’—They will never meet! I went to ask him how he felt, but he knew me not; his eyes were wild; his reason was eclipsed; the sun was setting, and the night had a most ominous appearance. I went to see him again, but his eyes were closed—the struggle was over—his spirit had fled to God who gave

it! Few preparations can be made for a funeral on board of a ship. The bell tolled; and there was not a sailor who was not on deck, save those who heard the sound as the warning that the same bell would soon toll to assemble their comrades to commit to the sea their remains. The night was dark and lowering; yet the lightning, which flashed vividly across the vessel, showed every object most clearly: a paleness and stillness was seated on the face of the crew, and many a wishful look was cast towards the gangway, in mournful anticipation of the corpse.” “I am the resurrection and the life!”—There was a thrill went through every heart as these words were uttered; a shuddering hysterical sort of sigh was the response. Inclosed in his hammonck, his corpse was laid on the grating. The thunder burst loud over our heads, but seemed as if it had not been heard. The service proceeded—I heard a splash in the waters!—I could contain myself no longer—I rushed into the gun-room. There is a moment when this world seems little, and its joys transitory baubles; there is a moment when the soul feels itself affianced to objects more sublime than nature can afford; there is a moment when all the treasured sophistry of the past life, and all the infidel cavillings which have hampered our energies, vanish like cobwebs before the breath of wind, and the soul asserts its claim to a nobler sphere: and that moment is when we retire from the world and follow a departed friend—not to the untrodden floor of the ocean—not to the darkness of the grave—but whither? aye to the glories of Heaven! And the heart beats highest, yet soundest, when we feel assured that, ransomed by a Saviour's blood, he “walks in white robes, and celebrates in never-dying strains, the praises of his Redeemer and his God.”

A young clergyman, whose garb did not designate who he was, and still very anxious to be known, requested the company to guess at his occupation. They happened to be all on the wrong side. Vexed at their stupidity, he exclaimed, *I am the voice of one crying in the wilderness.* I thought Sir, says a wag, that you resembled an *Owl*.

GOOD SOCIETY.

The following circumstance is related by Mr. Noah to have taken place in New-York—it is introduced by him into an article on the subject of “good society,” to illustrate the *false* light in which many individuals are viewed, and the high estimation in which many are held, who are really deserving the contempt or scorn of society. If the incidents are such as really occurred, we would not bear the heart of the base intriguer in our bosom, for all his wealth; but for the honour of human nature, we hope they are the coin of Mr. Noah's own brain. Such unmitigated acts of ingratitude, we be-

lieve are rare; and he who can perpetrate them, must have a “heart that cannot feel, and a face that cannot blush.”

Oneida Observer.

Pride supported by excessive wealth acquired rapidly in the game of chances, is apt to beget a heartlessness and contempt for the more delicate feelings of our nature. We quote a fact in corroboration:—

One of the most distinguished of good society in this city was once a very poor man: quite a common occurrence. Dining in early life in company with several liberal clever fellows, he said very emphatically, “If I could command twelve hundred dollars, I feel confident that I could go into a line of business which would lead to a fortune.” “And what security,” said one of the most liberal of the party, “could you give for the repayment of that loan?” “The word of a man of honour.” “You shall have it.” With this twelve hundred dollars the adventurer commenced a profitable business, and repaid the loan. The generous friend, however, by a routine of misfortunes fell into want, and meeting with the man whom he had made rich, he said to him, in his own words: “If I had twelve hundred dollars I could regain what I have lost.” “What security can you give?” “The word of a man of honour.” “No money can be raised on such security,” said the grateful and wealthy cit—so, stepping into his carriage, drawn by spotted poneys, he rode off, leaving his early friend and patron in utter despair. Yet this personage is one of Charles King's leaders of “good society.” Not only are the generous impulses of our nature thwarted by such excessive pride, but our hearts likewise become callous, even to the obligations of filial duty.—There is a lady who throws a charm around “good society” in this city, who has never seen her grandfather, though he lives in the same town with her; but he is poor, though respectable; he has not the *entre* into this “good society.” It would shock the delicacy and shatter the nerves of this female exquisite should any of her dashing friends enter her drawing room, and, raising their eye glass towards an old man, cleanly, but coarsely clad, sitting in humble retirement in a corner, be told to their great surprise and disgust, that it was her grandfather.

Noah's Inquirer.

Sir—Having some time since discovered a method of producing the finest black imaginable, I send you the following recipe.

Set some gum camphor on fire, from which will arise a dense smoke, which may be collected in the same way as lampblack. As I have required but little at a time, I have generally collected it on a saucer, by holding it over the flame. Mixed with gum arabic, it is far superior to India ink: I have used it with entire success also in oil. Yours &c.

Dr. Warton.—**Dr. Baliguy**, a preacher of great celebrity, on account of the excellence of his Sermon, after having delivered an exceeding good discourse at Winchester Cathedral, the text of which was, “*all wisdom is sorrow* ;” received the following extempore, but elegant compliment from Dr. Warton, then at Winchester School :

If what you advance, dear Doctor, be true,
That wisdom is sorrow, how wretched are you.

WHEN I was a lad, an old gentleman took the trouble to teach me some little knowledge of the world. With this view, I remember he one day asked me, “when is a man rich enough ?”—I replied, “When he has a thousand pounds.”—He said, “No”—“Two thousand ?”—“No”—“Ten thousand ?”—“No”—“A hundred thousand ?”—Which I thought would settle the business; but he continued to say—“No.” I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, “When he has a little more than he has, and that is never.”

PROVIDENCE,

SATURDAY, AUGUST 11, 1827.

“ Earnestly contend for the faith.”

FOR THE TELESCOPE AND MISCCELLANY.

To the *Enemies of the Truth.*

“ But thou hast fully known my *doctrine*, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra ; what persecutions I endured ; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecutions.” 2 Tim. iii. 10, 11, 12.

The foregoing words are from St. Paul. He here gives an account, though brief, of his trials, persecutions, and afflictions which he endured at Antioch, Iconium and Lystra. He had, it appears, given those whom he was then addressing, to understand, what his “*doctrine*” was, his “manner of life, purpose, faith, long-suffering, charity and patience”—and for all these things he was brought to experience “persecutions and afflictions”—and moreover says, “but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecutions.” The “*doctrine*” of St. Paul is plainly and emphatically declared in the first epistle to Timothy, the very identical sentiment for which he was so persecuted. We will refer to his own words for decisive proof—He says. “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners ; of whom I am chief.” 1 Tim. i. 15. Again, he says, “For this is good and acceptable in the sight of God our Saviour ; who will have all men to be saved,

and come to the knowledge of the truth.—For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.” 1 Tim. ii. 3-6. Again, “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.” 1 Tim. iv. 10. The preceding quotations from Timothy, unequivocally shew and prove, what St. Paul’s *doctrine* was—they contain no less than the expressions of his firm belief of *universal salvation*. There are innumerable other passages in the Bible which might be named, that corroborate, undeniably, the same sentiment—but we have mentioned only those found in Timothy, in order to shew, explicitly, that St. Paul was *persecuted*, as many are at the present day, for believing in *Universalism*! St. Paul was sensible, that those who might believe as he taught, should “suffer persecution.” But we are happy, that we can adopt his just remark—that, “the word of God is not bound.” 2 Tim. ii. 9.

It is true, that St. Paul lived in an age of moral darkness, and among a class of people, who were enveloped with superstition, bigotry, and wild fanaticism. But his views had become *changed* and enlarged, his former attachments to a pharisaical spirit was destroyed, he could now see “the middle wall of partition broken down,” he could boldly declare, that “it was a saying, worthy of all acceptation, that Jesus Christ came into the world to save sinners : of whom I am chief.”

Before St. Paul’s conversion, he was assuming, dogmatical, self-righteous, and a rigid observer of the Mosaic law—but, when he became a believer in the *everlasting gospel*, how totally altered were his conceptions of the true nature of religion—in his first state, under the law, none, in his apprehension, could find admittance to heaven but those who thought and advocated the same Creed which he then imbibed—in the latter, when the gospel, in its impartial purity, was opened to him in all its grandeur and beauty, the whole creation filled his astonished mind, and he found by actual *experience* that by “*free grace*” only, there was provision enough for all mankind—that “Christ had tasted death for every man”—“as in Adam all die, even so in Christ shall all be made alive”—and particularly says, “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus.” Gal. iii. 28. How can language be more explicit ; yea, how more full and universal ; yea, what other sentiment could be expressed or understood from Paul, or any other man who should use the same language, but proving, beyond every possible doubt, *universal salvation* ?

If the doctrine of Universal Salvation be

not taught, exclusively, in St. Paul’s writings, how can it be accounted for that he should use language directly in favour of it ? The enemies to our doctrine never have told us, in a satisfactory manner, why such universal expressions were used, and do not prove it ; only, they say, and a pitiful excuse is better than none, that all do have the offer of salvation, and can be saved, if they will accept it. But this mere assertion, does not, in the least, remove the difficulty. We would sincerely ask, are we not *all sinners*, and as such, we *live and die* in this state ? Assuredly. It is, also, declared in inspiration, that “there is *none righteous, no not one.*” Then, how can it be, according to our opposers’ system, that any one will be saved ? for it is strongly contended by them that the *righteous only will be saved*—and the Bible declares, “there is *none righteous.*” The Bible either proves *universal damnation* or, *salvation* ; there is no medium, and it is a strange and vague interpretation on points of theology, for any to contend for “*free grace*” being offered to *all* the human race, and then withhold a great portion of it, so that to whom it was given, i. e. many of them, they shall not realize any benefit from it, but will rather serve to condemn such to endless woe !! Such “*free grace*” is not to be found in the Bible, as it is asserted—“For by grace are ye saved, through faith ; and that not of yourselves : it is the gift of God.” We would just remind our opposers, as it respects their own salvation, of the pertinent and pungent words of our Saviour—“Let him that is without sin cast the first stone.”

We freely acknowledge, for ourselves, that we are *sinners*, as well as our opposers ; and also, that we, though Universalists, *all* need the *unmerited and free grace* of God to prepare us for heaven, we cannot go there in our sins. We claim no “*exclusive*” right to God’s unbounded grace, but consider ourselves, with others, as children of the *same family*, “one Father, and one Lord Jesus Christ.” “For ye are *all one in Christ Jesus.*”

We would just mention, at this time, that we were astonished last Sabbath, to hear a certain preacher announce in the pulpit, though we do not wish to injure or disturb him, that he admonished his audience “against the belief of that doctrine” (*Universalism*) “which taught us,” he said, “to live and die and go to heaven in corruption and lust.” We would respectfully and candidly inform this mistaken preacher, and all others of his belief, that his assertion was nothing less than a palpable and gross *falsehood*, sufficient to disgrace any man of human feelings and a common understanding, to give his opinion in such an erroneous manner, without bringing forward *one argument* besides his own *ipso dixit*. We really pity him for his ignorance. We leave all such slander and misrepresentations to the

quiet consciences and to the real comforts of those who may see fit to use them; for a poor prop, to support our opponent's popularity, is better than none. We say this of him in this public manner, as he saw proper to offer his opinion, bad as it could be, before a full assembly. It may be truly said, "He has ever been learning, and never has been able to come to the knowledge of the truth."

It is not, we would fairly state to our opponents who believe in eternal misery, your "doctrine" that makes grace; it is not your "manner of life, purpose, faith, long-suffering, charity, patience, persecutions nor afflictions," that give us any superior idea "of grace." Instead of seeing these virtues, just mentioned, practised and exhibited, generally, by our opponents, as ornaments in the christian life, we are, on the contrary, as a sect, "every where spoken against," despised, persecuted, rejected by them. May the prayer of our Saviour be answered in behalf of our erring brethren— "Father," says Christ, when he prayed for his enemies, "forgive them, for they know not what they do." It is very true that we all need such a prayer from our Saviour, and if Christ prayed for his enemies to be forgiven, and has shed his blood for all mankind, will not his prayer be heard in heaven, his enemies forgiven, and all washed and cleansed by his blood? will he not see the travail of his soul and be satisfied?" Can it be rationally supposed that Christ should pray for one and not for another? Will his prayer be heard for one and not for another? Has he shed his blood for one and not for another? Certainly not. The scriptures do abundantly testify to the contrary, that is, "there is no respect of persons with God"—he has created all, and by the same eternal fiat he will save all. It is just as easy to prove that God did not create all, as it is to contend that he will not save all. God's creation is universal, so is his salvation. We are commanded "to love our enemies," and do them good, so God will love his and freely impart his grace to them, "and take away the hard and stony heart."

So long as we have enemies to the truth of Universalism, so long we may reasonably expect to be opposed and persecuted. It is this sentiment which meets with so much opposition—because many have so much vain pride, that they cannot suppose others to be so good as themselves. The Pharisee can see his own way to heaven with others who may think exactly as he does—but the Publican prays that God may be merciful to him as a sinner. The Pharisee can see only for himself—but a genuine Christian can extend his views to his neighbour and love him as himself, and not exclude him from heaven—and more especially he will love his God. The Pharisee wishes to display his zeal for the Lord—but the humble christian considers himself as an unprofitable ser-

vant. The Pharisee can see the mote in his brother's eye, but cannot discern the beam in his own. The experienced christian blames his own imperfections and frailties, and is careful in passing his judgment upon his fellow-creatures, because he may happen to differ from him. The Pharisee claims the prerogative of doing all the essential good in the world—whereas the actual christian feels as though he fell vastly short of his duty. We might extend this contrast much further—but we forbear for the want of room—and shall conclude by earnestly wishing every one to "examine himself?"—"To prove all things and hold fast that which is good?"—"Yea, and all that will live godly in Christ Jesus," says Paul, "shall suffer persecution"—but we pray that this evil may soon be averted, "and righteousness cover the earth as the waters cover the sea."

R. C.

Middleboro', August 1, 1827.

FOR THE TELESCOPE AND MISCELLANY.
FAREWELL ADDRESS.

MR. EDITOR—The following short extracts from a farewell address, I send you for publication, in compliance with the wishes of a number of friends.

"BRETHREN AND FRIENDS,

The probability is, yea, for ought that I expect to the contrary, I now occupy this stand for the last time. With this idea are associated feelings more easily conceived than described. With the idea of separating from friends and acquaintances, without the least probability or expectation of meeting them again in time, of parting to meet no more, are associated feelings the most painful; feelings, not unlike those experienced by the dying, when they extend the trembling, palsied hand to tender the last farewell! The past, the impenetrable future, rush upon the mind. And as we would not at the solemn hour of death wish to dissemble, neither would I on this occasion—this last, final meeting, till I meet you in the world of disembodied spirits. I therefore feel it to be both a privilege and a duty to state, that when I first engaged in the arduous, yet pleasant labors of the gospel ministry, about six years since, I formed the resolution, that I would ever preach what I conceived to be the truth of God—that I would not violate conscience, nor the dictates of enlightened reason in my preaching; that I would not dissemble or play the part of a hypocrite, for the sake of popularity, or for the sake of pleasing my friends, how much soever I might love and respect them, or feel dependent upon them, or for fear of displeasing either friends or enemies, how much soever they might have it in their power, or feel inclined to injure me: And from that period to the present time, making all due allowances for the imperfections of human nature, I can say in the language of Paul, "I have lived in all good conscience before God

to this day." I have preached what I firmly believed, and still believe, to be the doctrine of both the Old and New Testaments—the doctrine of God our Saviour—the everlasting gospel!—I have endeavoured to the extent of my feeble abilities, since I have been your minister, to stir up your pure minds by way of remembrance, and to build you up in the most holy faith; how far I have succeeded is not for me to say; but this has been my constant aim. "I speak the words of truth and soberness."

Brethren, permit me to impress upon all your minds, that the cause you have espoused is the cause of humanity; of virtue the most exalted; of morality the most sublime; of religion, pure and undefiled; the cause of truth immortal; the cause of God! O then, prize and guard it, as a cause above all others, the most sacred and important. It is every way calculated to humanise, moralise and christianise mankind. O, then, engage in it with a zeal becoming its sacredness and importance, and worthy of its happy and beneficial effects. Teach it to the rising generation; teach it to your little ones, that are growing up around you, and that are soon to fill the places you occupy.

"Nothing which will tend to render the rising generation respectable, useful, moral and happy should be omitted. And remember, my friends, that example is more than precept. Do you wish your children to love and revere the name of God, to delight in his ordinances, to prize virtue higher than the richest gem, to look upon the world as valueless without it? Do you wish to have them beloved and respected, when you shall be no more? Be to them a pattern of piety, virtue and godliness. To you they look for an example; and as they are forming characters for life, consider, I entreat you, in what an eminent degree you contribute, being looked up to for an example, to the formation of that character.

"Tis education forms the common mind,
Just as the twig is bent, the tree's inclined."

In most cases those principles instilled into the minds of children, remain with them, and direct their conduct in riper years. Habits that are contracted in youth, are seldom forgotten in manhood. If children, from the force of the example of parents, guardians, or any of their superiors, contract habits of immorality, or inattention to the duties of religion, they are extremely liable to continue in those habits through life, and by so doing to hand them down to the generations that succeed them. Thus you see, my friends and brethren, that you are not only contributing, in an eminent degree, to the formation of the character of the young and rising generation, but that the force of your example may descend to future ages. How important, then, that your example, as far as possible, should be in accordance with that set by the great Teacher and high Priest of our profession, which you will find

delineated in a manner too plain to be misunderstood, in the sacred oracles of heaven. In short, do you, my brethren and friends, wish that the rising generation may be virtuous and pious, the votaries of the true gospel of Christ? then let them have your example for being thus. Are you desirous that when you, and him that is addressing you, shall be added to the number of those that have gone before, and a new generation shall occupy the ground we now stand on; that these seats (though known no more by us for ever) should be filled with listening hundreds, and that the glorious truths of the gospel, which have so often gladdened your hearts, should be proclaimed from this sacred desk, in their native purity? then, as far as your means will allow, contribute to the support of the gospel ministry, and let your feet oft visit this temple, where it is promulgated in all its celestial loveliness and beauty.

To my youthful friends, who have so frequently beautified this temple with their presence, I would say, "Remember now thy Creator, in the days of thy youth."—The morning of your lives, as well as the meridian and close, should be dedicated to the service of your heavenly Father. In keeping his commandments you will ever find that there is great reward. Wisdom's ways are ways of pleasantness, and her paths are divinely peaceful—but in sin, there never was, there never can be, peace. Shun, then, the paths of vice, and travel the sacred road of virtue and religion—the religion of nature, reason and revelation, which is the religion I have endeavored to teach you. Religion never was designed to make your comforts less, but to increase them. Though your young hearts beat high with hope, and the fondest expectations, and your bosoms glow with a laudable ambition and the purest affections; and a thousand streams of pleasure mingle their willing tribute to render you happy, yet without true religion you never can be happy. Religion gives a zest to social entertainment—it sweetens all the enjoyments of life, and solaces every affliction; it smoothes the rough and rugged path of human life, along this vale of tears, and will make the bed of death feel soft as downy pillows are. With what different feelings should I now tender you my last farewell, was it not for this religion? It informs me that though

"Youth like the spring will soon be gone,
By fleeting time, or conquering death"—

that though those countenances now crimsoned with beauty, and beaming with intelligence, must become pallid under the chill hand of death, and those forms that are now active and vigorous, must fall to pieces and mingle with their native earth, in the unperceived solitude of the grave, yet, that I shall ere long meet the spirits that now animate them, freed from imperfections, in a world of unmixed delights, clothed in perennial beauty and celestial loveliness, where all

shall be immortal youth, and be admitted to scenes of perfect and endless bliss! My young friends, adieu; God bless you, may you never know the corroding pang of sorrow, but may happiness, exquisite happiness be your never failing portion.

"Finally brethren, farewell! be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

"There is a land of pure delight,
Where friends once parted shall unite,
And meeting on that blissful shore,
With fond embrace to part no more."

Z. F.

FOR THE TELESCOPE AND MISCELLANY.

THE NEW BIRTH.

There is no principle of doctrine, as held by Universalists, less understood, or more reluctantly allowed by sectarians, than that of the new birth. I say, no principle, for although sectarians pretend that universalists reject the idea of the new-birth, it is one of its fundamental principles, and is as much, nay more, relied upon by them than by any other sect or denomination of Christians now extant. I am aware that many will deem this a hasty assertion, and will say—I have always understood that Universalists deny the new-birth, and even scorn the idea of regeneration. Nor should the fact be at all wondered at; such assertions are frequently made, and generally by those who ought to be better informed. We frequently hear it asserted that Universalists teach that "all men will go to heaven at once, no matter what may be their moral or religious characters," even if they be the vilest of our race—"death pays the debt, and happiness ensues"!

That some portion of Universalists hold to opinions, which to the superficial observer, may convey this idea, is not denied, nor can the fact be too deeply lamented; but even these, hold to the new-birth, as one of the most essential principles of their belief. The idea that mankind are happy immediately after death, no more supposes that they will be happy in depravity and wickedness, than any other. God has the power, and undoubtedly can change the heart and affections of man "in a moment, in the twinkling of an eye." Nor do I believe that any man will hazard an assertion to the contrary. Therefore until it can be shown, that such an act would be incomparably with his goodness, or contrary to his character it cannot be done away.

All Universalists, whatever may be their peculiar notion of the time or means, agree that man must be born again, become a new creature, morally speaking, and experience the power and efficacy of God's regenerating grace. Man can no more be happy in sin hereafter—in eternity, than he can in time; and all know that sin brings its own recom-

pense here, in just measure, upon the sinner, and so in the very law of nature, it continues so long as man is a sinner, for punishment and transgression are, and always must be, inseparably connected. A moral change, therefore, must be effected, before man can be prepared for the enjoyment of that happiness, which is pure and beatific in the sight of God. And to this change Universalists all assent, and the emphatic language of their hearts is, "ye must be born again," for "without holiness, no man shall see the Lord."

W. S. T.

POETRY.

"JOY FOLLOWS PAIN."

The flower, that withers in the hand
That plucked it from its native bed,
Shall shed its fragrance yet again,
When in the fresh'ning fount 'tis laid.

The lily, on its slender stem,
Though bent beneath the sweeping blast,
Shall lift again its drooping head,
Whene'er the storm is overpast.

Just so, when sudden sorrows rise,
And friends have left us to our woe,
Our blighted hopes will soon revive,
To cheer us through the vale below.

The storm that gathers round us now,
And scatters gloom along our path,
May rage and roar awhile—but soon
Will spend its unavailing wrath.

And what though sorrow clouds the brow,
And presses on our spirits here!
There is a peaceful rest on high,
Where joy and love the bosom cheer.

THE BRIDE'S FAREWELL!

Farewell, mother!—tears are streaming
Down thy tender, pallid cheek;
I, in gems and roses gleaming,
On eternal sunshine dreaming,
Scarce this sad farewell may speak.
Farewell, mother!—now I leave thee,
And thy love—unspeakable—
One to cherish—who may grieve me;
One to trust—who may deceive me;
Farewell, mother!—fare thee well!

Farewell, father!—thou art smiling,
Yet there's sadness on thy brow—
Mingled joy and languor—willing
All my heart from that beguiling
Tenderness, to which I go.

Farewell, father!—thou didst bless me,
Ere my lips thy name could tell;
He may wound, who should curse me,
Who should solace—may oppress me;
Father, guardian!—fare thee well!

Farewell sister!—thou art twining
Round me in affection deep,

Gazing on my garb so shining,
Wishing "joy"—but ne'er divining
Why a blessed bride should weep; yea, or a
Farewell, since—have we ever
Suffered wrath our breasts to swell?—again
E'en gave looks or words that sever'd us
Thus that should be parted, never, beingque
Sister, dearest!—fare thee well, I doubt not, and
Farewell, brother!—thou art brushing
Gently off, these tears of mine,
And the grief that fresh was gushing;
Thy most holy kiss is hushing—
Can I e'er meet love like thine?
Farewell!—brave and gentle brother,
Thou—more dear than words may tell—
Love me yet—although another
Claims *Ianthe!*—Father!—mother!
All beloved ones—fare ye well!

Married,

In this town, 25th ult. by Rev. Mr. Semans, Mr. George Sharp, to Miss Eliza Manchester, both of this town.

On Wednesday morning, by Rev. Mr. Pickering, Mr. James H. Benchley, of Grafton, Mass. to Miss Nancy Allen, of this town.

On Sunday morning last, by Rev. Mr. Tobey, Mr. Stephen B. Jenks, of New-Bedford, to Miss Cynthia Whelden, of Providence.

In Smithfield, on Thursday evening, by Rev. Mr. Pickering, Mr. Philip Peck, to Miss Roby Patt, both of Smithfield.

In Swansey, on Friday last, Mr. William C. Eighforth, to Mrs. Rebecca P. Saunders, both of this town.

Died,

In this town, on the 2d inst. Mr. Thomas Seybert, formerly of Philadelphia, aged 31 years.

On Monday last, Edward, son of Mr. George S. Wardwell, aged 18 months.

On Monday last, Mr. John Fowler, of Newport, in the 20th year of his age.

At Fall River, on Sunday last, Ann Elizabeth, infant daughter of Mr. Samuel M. Taber, aged 10 months.

ORTHODOXY UNMASKED.

A Sermon, on Jeremiah x. 21, by Rev. Hosea Ballou: in which some notice is taken of Professor Stuart's Election Sermon at Boston. Price 12 1-2 cts.

Also, A Dialogue between a Parent and Child, on the 25th chapter of the Gospel by St. Mathew.—Price 6 cents. For sale at 110 1-2 Westminster Street.

Aug. 4.

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A few sets of the 1st and 2d volumes, bound, may be had on application at this office, or to S. W. Wheeler, 110 1-2 Westminster-street.

JUST PUBLISHED,

A SERMON, on the Perdition of Judas, by Nathaniel Emmons, D. D. of Franklin, Mass. and a REVIEW of the same, by Rev. David Pickering, of Providence, R. I.

Price, 30 cents single—or 25 cents to those who buy to sell again.

Cranston & Marshall.

July 7, 1827.

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JUST PUBLISHED

And for sale by SAMUEL W. WHEELER, No. 110 1-2, Westminster-street, a new edition of six Discourses, on Universal Damnation, (or condemnation) and salvation, clearly proved by the scriptures of the Old and New Testament, by a venerable Clergyman of Connecticut, of the Episcopal Church.

To which are added a few observations by a Layman. This work is earnestly recommended to all that desire to know the will of God, as revealed in the scriptures in relation to our future welfare.

The present Editor, being confident in his own mind that the majority of the Christian World, have long remained in error on this most important subject.

JUST RECEIVED,

And for sale, at 110 1-2 Westminster-st. A Candid Review of Ten Letters, containing reasons for not embracing the doctrine of Universal Salvation, by Rev. Joel Hawes, of Hartford, Con.—to which is added, Thirteen friendly Letters to a candidate for the ministry, by Russell Canfield, Editor and proprietor of the Religious Inquirer.

LIGHT OF TRUTH.

Just received, and for sale at 110 1-2, Westminster-street, a work entitled "The Light of Truth and Pleasure of Light."

PROSPECTUS**OF THE****GENIUS OF UNIVERSAL EMANCIPATION.****NEW SERIES.**

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It has ever been the object of the editor to make this work an active instrument in exposing the evils and dangers of the slaveholding system in America, and in devising means for its annihilation. To this subject it has ever been, and will continue to be, principally devoted. A condensed statement of the most important news, domestic and foreign, is given in each number: and a portion of the paper is also reserved for literary and miscellaneous articles.

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BENJAMIN LUNDY, Editor.

South-East corner of Market and Gay Streets, Baltimore.

June 23d, 1827.

Editors, who may please to insert the above, will entitle themselves to a reciprocal favor.

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Gay